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D E L I V E R E D A T

<i>St. Clement's - Danes,</i> <i>April 20;</i>		<i>Dunmow, in Essex,</i> <i>May 18;</i>
<i>Ware, Hertfordshire,</i> <i>May 17;</i>		<i>Halsted, in Essex,</i> <i>May 19;</i>

M. DCC. XLIX.

W H E R E I N I S G I V E N

Some Account of the LIFE, &c. of the late Lord  
Bishop of LONDON.

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By F. ALLEN, D. D. Archdeacon of Middlesex.

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L O N D O N :

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M. DCC. XLIX.

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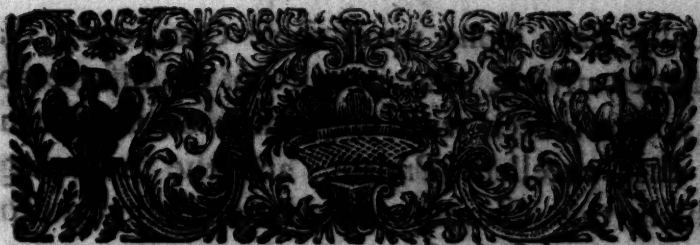
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Some Account of the Life, &c. of the late Lord  
Duke of Devon.

THE J. B. LEECH, D.D. COLLECTION

ALCOHOL





A  
**CHARGE**  
Delivered to the  
**CLERGY**  
OF THE  
**Archdeaconry of Middlesex.**



Such hath pleased Almighty God,  
since our last Meeting, to remove  
from us one of the greatest Orna-  
ments and chiefest Supports of our  
holy Religion, our late Diocesan;  
I hope you will excuse me, my Reverend Bre-  
thren, if I detain you somewhat longer than I  
usually

usually have done upon these Occasions: Nay I flatter myself, that it will not be disagreeable to you to reflect with me awhile on the Virtues of that excellent Prelate, and the Advantages which this Church and Nation enjoyed from his Care and Inspection.

I indeed, beside other Obligations, am bound by that most powerful one of Gratitude to make particular mention of him upon *this* publick Occasion; as I had the Honour of bearing some Relation to him, and received many personal Favours from him: But the Ties of Esteem and Inclination, I doubt not, are common to us all.

As to the several Stages of the first Part of his Life, I shall only observe that he passed thro' them all with great Credit and Reputation: What more nearly concerns us, is to turn our Thoughts to the last Stage of it, his Advancement to the See of *London*.

To this eminent Station he was advanced at a Time when the *Established Church*, the Cause of *Virtue* and *Religion* in general, and of *Christianity* itself in particular stood most in need



need of such an Advocate : At a Time when a Looseness of Manners as well as Principles had deeply infected this unhappy Nation, and a boundless *Freedom of Thinking*, i. e. a Liberty of treating the most sacred Things with Scorn and Ridicule, was become the Fashion of the Age : When the Powers of *Reason* were above Measure exalted, in order to supersede the Necessity or Want of *Revelation* ; when the *Mysteries* of our *holy Faith* were openly vilified ; the *Prophecies* of the *Old Testament* misapplied or misinterpreted ; the *Miracles* of the *New* either denied, or, which is the same in Effect, refined into mere Allegory ; when, in short, *Christianity* itself was scoffed at as a Forgery, and the Author and Finisher of our Faith, *God blessed for ever*, treated as an *Impostor*.

At the Head of this Confederacy of *Scoffers* there appeared Men of no despicable Talents ; artful, designing Leaders, who wanted neither *Industry* nor *Sagacity* to descry the smallest *Spot* or *Wrinkle* that could be found in the Christian Dispensation ; nor *Malice* and *Insincerity* to invent, where none could be found.

*Such* were the Foes which the Church of Christ had then to struggle with ; and *This*

their Artillery. At such a Time then our Diocesan exerted himself, like a *faithful Overseer of his Flock*; and, notwithstanding the Multiplicity of Business to which his high Station exposed him, found Leisure to put into their Hands his admirable and *truly Pastoral Letters*: These are written in so plain and perspicuous a Style, that he *who runs, may read* them; and at the same Time they carry with them such a Strength of Argument, without the least Show or Ostentation of Art, as must silence the most subtle Disputant, and convince the most stubborn Unbeliever, if not incapable of Conviction.

In those Letters is contained so clear and concise an Account of the Christian Doctrine; and so full and just a State of the most plausible Objections, with such safe, easy, and satisfactory Solutions of them; that the most ordinary Christian may thereby be thoroughly instructed and confirmed in his Faith, and be enabled to bid Defiance to all the Arts and Attempts of Infidelity.

But not content with the Exertion of his own Abilities, the good Prelate singled out and engaged



engaged the most able Writers of the Age in Defence of our great *Lord and Master*. But these, alas! were of the Clergy; in the Language of the Scorners, a mercenary, contemptible Crew, like the Tribe of *Levi*, which “ had no  
 “ Lot, no Inheritance among their Brethren;  
 “ but lived upon the Cheat of Sacrifices and  
 “ Offerings, and upon driving a gainful Traffick  
 “ for the good Things of this World, here  
 “ paid down to them, by promising and preach-  
 “ ing up to those they dealt with a Recom-  
 “ pence in a World to come.\*” An Ob-  
 jection most partial and injurious, and never  
 made use of to the Discredit of those who follow  
 and live by *other* Professions!

But partial and trifling as this Objection really  
 is, the Bishop foresaw it would be made to  
*him* and *his Auxiliaries*; and would be greedily  
 swallowed by the prejudiced and undiscerning  
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To give an additional Weight therefore to  
 the Cause he had undertaken, he collected into  
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\* See Bishop *Atterbury's* Sermon, on *A Scorners incapable of true*  
*Wisdom*. Vol. I. Sermon 5.

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lished by Mr. *Addison*, and others of the Laity, against Atheism and Infidelity, and in Defence of the Christian Revelation. These, as they were the Production of *Lay-Hands*, he thought might be the more readily received and considered by young Gentlemen as a proper *Manual of Religion* §. To this Collection he prefixed an incomparable Preface; wherein he summons on his Side the greatest Masters of Reason and Philosophy that ever this Nation, or any other Nation, could boast of. The Judgment of *such* Writers in Favour of *Revelation* should, one would think, weigh with *those* who are the greatest *Pretenders* to Reason: An Appeal to such as had looked farthest into Nature, and had pursued rational Enquiries to an uncommon Length, was challenging the Enemy on his own Ground, and fighting him with his own Weapon.

Nor were the *Libertine*, the *Infidel*, and the *Atheist*, the only Foes which the Church of

§. This Objection of the Infidels has again been obviated lately by two Gentlemen of uncommon *Parts, Learning, and Judgment*, whose Writings have done great Honour to their Country, and singular Service to Christianity. See *Observations on the History and Evidences of the Resurrection of Jesus Christ*, by Gilbert West, Esq; and *Observations on the Conversion and Apostleship of St. Paul*, in a Letter to the above-mentioned Author.

England



*England* had to encounter in those Days; but there were others of a peculiar *religious* Complexion, who bore her no Good-will: Some that were wholly averse to any *national Establishment* whatsoever; and others, who tho' convinced of the *Expedience*, if not of the Necessity of some *Establishment*, yet were dissatisfied with the *present*. These too our vigilant Diocesan diligently watched; and vigorously opposed every Attempt that had the least Tendency towards the subverting or even weakening our Constitution.

In all his Disputes, with so great a Variety of Opponents, he preserved so calm and serious a Temper of Mind, and shewed so amiable a Spirit of Meekness toward them all, (the Ring-leaders of that obstinate Sect of Methodists not excepted) that it was evident Truth was his only Aim, and that to convince and persuade others of the Truth was the sole End of all his Controversies. So constantly did he keep his Eye fixed upon, and always directed his Practice by that excellent Rule of *St. Paul*,—*That the Servant of the Lord must not strive, but be gentle unto all Men, apt to teach, patient, in Meekness instructing those that oppose themselves.* 2 Tim. ii. 24.

At

At so critical a Juncture, when so formidable a Body of Men were either actually in Arms, or upon a favourable Prospect of Success were ready to join in an Attempt upon the established Church, can we imagine that Popery was idle, or the emissaries of Popery asleep? No; they were too cunning not to lay hold of our Divisions and Distractions, and were more than ordinary sedulous and active in propagating their pernicious Doctrines, and inveigling the Members of *our* Church into their *own*. To guard against all Danger from this Quarter, were reprinted, by the Order and Direction of our Bishop, *the several select Discourses*, which with great Pains he had collected, *upon the principal Heads of Controversy between Protestants and Papists*. Thus the Clergy were furnished with proper Weapons of Defence; such as their Predecessors had used with so great Success, and by which they obtained so remarkable a Victory over the Cause of Popery, even when supported by the secular Power.

And again, when, a few Years ago, we were threatened with an Invasion from abroad; and Popery, by the Help of that many-headed Monster



Monster, *Rebellion*, was forcing its way into this Kingdom, how earnestly did he recommend to his Clergy the most seasonable Methods of instructing their People at such a Crisis, and warning them against the dangerous Errors and Innovations of the Church of *Rome*?

How *early* did he appear before the Throne, attended by a numerous Train of those under his Charge; who there, in the strongest Terms, expressed their utter Abhorrence and Detestation of so foul a Rebellion, and declared their firm and inviolable Attachment to his Majesty's sacred Person and Government?

Nor amidst these higher Cares, which were thus employed in the Cause of our *pure Religion*, and, its best Security under God, the *Protestant Succession*, did this good Father of the Church think its *Patrimony* below his Attention; but was ever zealous and indefatigable in securing its Revenues, which are the just and necessary Supports of the Teachers of Religion, against all Encroachments,

In the Course of his Episcopal Government, which engaged him in so many Contests for the  
 C Honour

Honour of God and the Service of Religion, it is not to be wondered that he exposed himself to the *Dislike* of some, and the *Enmity* of others. For I will venture to apply to him, with some little Variation, what the great Roman Patriot said of himself, \*—“*Nemo Ecclesiæ nostræ plusquam viginti annis hostis fuit, qui non bellum eodem tempore huic quoque indixit.*”— This brought on that strange Outcry against his *Codex Juris Ecclesiastici Anglicani*, &c. A most laborious and most useful Work, and ever held in great Esteem by all who desired to have an accurate and comprehensive View of the Constitution, Government and Discipline of the established Church. But confessedly useful as this Performance was, yet it could not escape the Censure of this jealous, *refining* Age: A bitter Pamphlet was then published, in order to alarm the Nation with Apprehensions of its pernicious Tendency, and to create an Opinion that it was calculated to *aggrandize the Power of the Church*, and *establish an Ecclesiastical Tyranny*. This Examination (as it was called) was answered by a most able and judicious Civilian, who undertook thoroughly to sift the Testimony of the Ex-

\* *Quoniam meo fato, P. C. dicam, ut nemo his annis viginti Reipublicæ hostis fuerit, qui non bellum eodem tempore mihi suggere indixerit?* M. T. Ciceronis Philipp. 2.



aminer, and to prove it to be *false in its Foundation, false in Fact, and false in the Application* \*. How far he succeeded in this Attempt, let the intelligent, impartial Reader judge.

When, in a publick Assembly, the Author of the *Codex* was attacked with great Warmth and Keeness of Language, how modestly, how dispassionately, and how like a Christian did he defend himself, in Words to this Effect — “ If  
“ after a Discussion of the Subject Matter of  
“ this Controversy, it shall appear that, what  
“ was laid down three and twenty Years ago  
“ as the Constitution of the Church of England,  
“ is not really the Constitution, the Author  
“ will be ready to acknowledge his Mistake.  
“ But after all, if it should only be said, that  
“ tho’ it be the Constitution, it ought not to  
“ be so, the Judgment of that is not with any  
“ single Person, but wholly and solely with  
“ the Legislature.” And after a calm Reflection upon the Temper of his Antagonist, he added, — “ But I must remember that it is one special  
“ Precept of the Gospel — *Not to return Railing*  
“ *for Railing.*”

\* See *An Answer to a Pamphlet, intitled, An Examination of the Scheme of Church Power, laid down in the Codex Juris Ecclesiastici Anglicani, &c. By the Author of the Parallel.* Printed for J. Roberts, in Warwick Lane. 1735.

Thus have I given you an imperfect View of our late worthy Diocesan in his more publick Situation: As to his Conduct in his Diocese, and those excellent Qualities wherewith he adorned his Episcopal Station, viz. the prudent Government of his Clergy, which was neither rigid nor remiss; the Influence of his Example, the Wisdom of his Directions, the Dignity of his whole Behaviour, the easy Access granted to all who wanted his Advice, and the \* Extensiveness of his Bounty to all who wanted his Assistance: These and many other amiable Qualities are too well known to be enlarged upon before this Audience. Give me leave only to take Notice of one particular Excellence in him, which but few could be acquainted with, because it was confined to those who were more immediately concerned with him; which is this: In the Course of his personal Examination of Candidates for holy Orders (a Custom constantly observed by him, when his Health would

\* One very remarkable Instance of his Liberality, sufficient of itself to perpetuate his Name and endear him to Posterity, we have in his generous and wise Disposal of 3000*l.* and upwards, (a Legacy absolutely bequeathed to him by the Will of the Reverend Dr. *Crowe*, late Rector of *Bishopsgate*) to the nearest and most deserving Relations of the Testator.

permit)



permit) there appeared so regular a System of Divinity, that his Hearers, with a proper Attention, might have been in some measure qualified for Teachers in the Ministry, even before their Admission.

So many and various were the Labours which this great and good Prelate sustained in the Discharge of his high and important Trust; and to enable him thus to discharge it, God was pleased to bless him with Length of Days, and an uninterrupted Vigour of Mind and Body almost to the last.

So justly may we say of him, what the younger Pliny said of his Patron *Virginius*—  
*Et ille quidem plenus annis abijt, plenus bono-* Plin. Lib. iii.  
*ribus; illis etiam, quos recusavit.* I wish I Ep. i.  
 could with the same Justice apply another Sentence of that Author—*Hic supremus felicitati ejus cumulus accessit, Laudator eloquentis-* Ibid.  
*simus.*

Let us then, my Brethren, remember those which have had the Rule over us, who have spoken to us the Word of God; whose Faith let

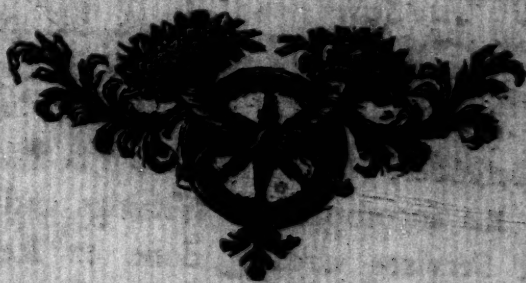
let us follow, considering the End of their Conversation. Let us remember Him especially, who had the last Rule over us in our Thoughts and Affections; let us remember and lay to Heart those Words of Advice which, in one of his last Charges, he gave us — “ That  
 “ our best Defence and greatest Security is the  
 “ Love and Esteem of our People; and the  
 “ only true Way to be sure of this, is an  
 “ exemplary Life, a circumspect Behaviour,  
 “ a diligent Discharge of the Duties of our  
 “ Station, and a visible Concern for the Good  
 “ of Souls.”

Such was the Man who once ruled over us; and great doubtless, very great is our Loss of him: But not irreparable; since it has pleased his Majesty, out of his paternal Care for that Church, whereof he is Supreme, and that Faith, whereof he is more than a titular Defender, to appoint us a Successor, who, by his incomparable Writings and other important Services already done to Religion, hath shewed us how able he is to fill so great a Sphere of Action: A Sphere which no one can fill without an unwearied Application



cation to Business, a consummate Prudence, a deep Insight into our Laws both Civil and Ecclesiastical, and a large and extensive Knowledge of Men and Things. And that he long may fill it, I will take upon me to say, is the unanimous Wish and hearty Prayer of All here present, and of All who have a just Value for our admirable Constitution both in Church and State.

F I N I S.



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